

Agni

- III.1.1** Let our army chief move against enemies knowing well their stratagems, burning against wide-spread violence and misery. May he confuse the hordes of enemy and knowing all, may he disarm them.(Agni=army chief)

Marut

- III.1.2** O fierce storm-troopers (The Maruts), stand by us in such a terrible battle. Move forward, attack and over-whelm (the enemy). These Vasus (home guards) have attacked. Now the enemies are suppliant (and imploring for mercy). May the Army Chief, knowing each and every thing go forward to meet them as an envoy.(Maruts = Storm-troopers, rain-bringing clouds; man)

Indra

- III.1.3** O bounteous king, against the army of enemies, which is moving like foes around us, may you, the resplendent, the destroyer of evil and the Army Chief, both burn up fiercely.
- III.1.4** O resplendent king, may your chariot drawn by two bay steeds move smooth and fast. May your bolt go forth slaying the enemies. Smite the on-coming, the following ones, that is coming from behind, and the fleeing far. Make their minds utterly confused. (Indra = resplendent king)

III.1.5 O resplendent king, throw the army of enemies into disorder. With the violent speed of fire and wind, destroy them fleeing in different directions.

III.1.6 Let the resplendent king confound the army (of the enemies) and let the storm-troopers strike hard with vigour. Let the army Chief deprive it of vision. Let it go back completely defeated.

Agni

III.2.1 Let our army Chief moving forward as an envoy, knowing well, go forth burning, against wide-spread violence and misery. Let him, (confound minds of the enemies), the one who knows all, disarm them.

III.2.2 The army Chief has confounded the thinking power whatever you have in your mind. Let him now drive you away out of your homes. Let him drive you away in all the directions.

Indra

III.2.3 O resplendent king, confounding the minds (of our enemies) let you move towards them with determination to destroy. With the violent speed of fire and wind, destroy them fleeing in different directions.

III.2.4 O determinations (of our enemies), go away. O minds (of our enemies), be confounded. Also whatever plan they have in their mind today, let you foil that completely.

Dyauḥ

- III.2.5** O epidemic (or fear), Apvā confounding the minds of our enemies, seize their bodies and go away. Visit them again. Burn their hearts with sorrows. Pierce our enemies with gripping darkness. (Cf. Ṛg. X.103.12),(Also Yu. XVII.1, 4 (with variation).Apvā = Sickness ; fear ; one who presides over).

Marutaḥ

- III.2.6** There comes the army of enemies challenging our might. May you pierce it with confounding darkness so that none of them may recognize the other.

Agni

- III.3.1** O Army Chief, he (the exiled king) calls on you. May he be of good conduct. Fill the specious heaven and earth (with your forces). Let the all-winning storm-troopers the Maruts, join you. With homage here may you bring him, who is worthy of tributes.
- III.3.2** Though he be far away, may the unwounded (aruṣasaḥ) soldiers bring the wise resplendent king for friendship. For, the enlightened ones have arranged to receive him with Gāyatrī and Bṛahatī praise-songs under full security measures.
- III.3.3** May the venerable Lord, the sovereign, call you here from across the oceans; may the blissful Lord call you here from the mountains; may the resplendent Lord call you here to these people (to receive help from you). May you fly to these people (as if) becoming a hawk.(Varuṇa = Venerable Lord; Soma = Blissful Lord; Indra = Resplendent Lord)
- III.3.4** From far away, here may the Lord of excellent speed bring him, who is worthy of being invited, but at present is moving on alien land as an exile. May the divine twin-riders make your path easy. O kinsmen, let you join and group around him.

- III.3.5** May people invite you to come back. May your friends strengthen you. May the lord resplendent and adorable, and all the bounties of Nature keep you safe and secure amidst your people.(Indrāgnī = Lord resplendent and adorable viśvedevaḥ = All the bounties of Nature).
- III.3.6** Whose disputes your being called back, May he be a kinsman or an outsider, O resplendent one, after driving him away, may you reinstate this man here.

Indraḥ

- III.4.1** To you has come the kingdom. Rise up with lustre. First become the lord of people. There-after may you shine as the only sovereign. O prince, may all the quarters (all regions, accept you (as their lord), (and none else). May you be approachable as well as revered here.
- III.4.2** May people select you for kingship and so may these five celestial regions. Stay at the apex in the body politic of the kingdom. Thereafter, becoming formidable (unchallengable), may you distribute riches among us.
- III.4.3** May your kinsmen come forward to you with offerings. May the army Chief go with you as your herald at your command. May your wives and sons be friendly-minded. May you, the formidable, see plenty of tributes being brought.
- III.4.4** May the Aśvīnau (twin-riders) first of all call upon you,so may both the Mitra (Lord of measures);and the Varuṇa (venerable);may all the enlightened ones and the storm-troopers accept you as king. Then, O prince,make up your mind to give wealth (to the needy). Thereafter, becoming formidable, may you distribute riches among us.(Aśvins = twin riders).

III.4.5 Rush on this place from farther even than the farthest distance. May both heaven and earth be gracious to you. So this illustrious Varuṇa (the Police-Chief) has said. As such, he has invited you. Do come to this place (at once).

III.4.6 O king of kings, may you come to all the ranks of your men. Having full concord with the Varuṇa (Police-Chief and Police officers) , you are aware of this invitation. As such he has invited you to his own office, his own residence . He has adored the enlightened ones. He will also manoeuvre and guide the people.

III.4.7 People law-abiding, wealthy and of widely different opinions, all have joined hands for doing great good to you. May all of them, in full concord with each other accept you. may you stay here friendly, strong and kind, up to the tenth decade (of your life).

Somaḥ - Parṇa-Maniḥ

III.5.1 This parna jewel (ampoule or capsule), full of power has come to me, ruining my rivals with its power. Vigour of the bounties of Nature, and essence of the medicinal plants, may this fill me with lustre constantly.(Parṇa-maṇiḥ = a medicinal tablet prepared from the extract of the parṇa leaf. These maṇis are to be used by patients in the form of a tablet or capsule.)

III.5.2 O parṇa-ampoule, tablet (or capsule), may you lay ruling power as well as riches in me. In domination of my country, may I be alone (unrivalled) and supreme. (Maṇi = Capsule or a gelatine type of case for a dose of medicine or drug.)

- III.5.3** That secret and pleasing ampoule or tablet which the bounties of Nature have hidden in the forest vegetation, may the bounties of Nature grant to us with the intake of it, a long life for our good sustenance.
- III.5.4** The Parṇa capsule (holding the drug) is a blessing, the most efficacious as cure, has come to me granted by the resplendent Lord (Indra), and approved by the venerable Lord (Varuṇa). Full of splendour, I shall accept and take it orally in order to enjoy a long life through a hundred autumns.
- III.5.5** This Parṇa ampoule-drug has ascended to save me from great ill, so that I acquire superiority to the rich people and to the highly learned ones.
- III.5.6** Whoso are skilled chariot makers, and whoso are gifted smiths, O Parṇa tablet, may you gather all of them around me willing to serve.
- III.5.7** Those who are Chieftains, the king-makers, and those who are village-leaders, full of initiative, O Parṇa drug-tablet, may you gather all of them around me willing to serve.
- III.5.8** O capsule containing the Parṇa drug, you are protector of body, brave and kin to me, (you are) also a brave since birth with the brilliance of the year, thereby I accept you as a drug to be taken orally, i.e., to be swallowed, as a physician I prescribe it to patients (i.e. badhnāmi).

Aśvatthah

- III.6.1** Like a manly person born out of a manly father, Aśvattha (Ficus religiosa -holy fig tree) grows upon khadira (Acacia catechu). May it slay my enemies, whom I hate and who hate me.
- III.6.2** With the help of the resplendent Lord (Indra), the destroyer of evil, in alliance with the Lord Friendly (Mitra) and venerable (Varuṇa), O Aśvattha, may you crush completely those enemies, who put up all sorts of obstacles and try to terrorize (us).
- III.6.3** O Aśvattha, as you have torn apart (khadira) in the vast mid-space, so may you tear off completely all of them whom I hate and who hate me.
(Kha = midspace; dira = torn apart).
- III.6.4** As you go subduing like a victorious bull, as such with you, O Aśvattha, may we subdue our rivals.
- III.6.5** O Aśvattha, may the wretchedness with the fetters of death, which may never be loosened, bind them down fast those enemies of mine, whom I hate and who hate me.
- III.6.6** O Aśvattha, as you mount upon other trees and thus put them under you, so may you shatter the head of my enemy to pieces and subdue him.

III.6.7 May they drift down-wards like a boat cut off from its mooring. There is no come-back for those who have been thrown out by the splitter.

III.6.8 I drive them farther with my mind, with my thinking, and with my prayer. We hereby drive them farther with a branch of Aśvattha tree.

Hariṇaḥ

III.7.1 On the head of the fast running deer, there lies a remedy. With his horn, may he drive away the hereditary disease in different directions. (Horn of a deer contains ammonium salts of medicinal virtue.) (Kṣettriyaṃ = inherited from parents)

III.7.2 The impassioned bull-gazelle (vṛṣā-hariṇaḥ) has bounded after you with his four feet. O Horn, may you destroy the hereditary disease that is interwoven in the heart of this man.

III.7.3 What shines there (spread on the floor) like a rectangular bed-cover (chadi) (i.e. deer-skin), with that we drive out of your limbs all the chronic disease.

Vidyut-Tarak

III.7.4 There in the sky are the two auspicious stars, vicṛta (lit.releasers) by name. May they loosen the noose of the hereditary disease set in the lower limbs as well as in the upper limbs.(vicṛtau nāma tārake, a cluster of two stars called vicṛta)

Āpaḥ

- III.7.5** Waters are verily the remedies, waters are dispeller of diseases. Waters are cure of all, may they make you free from the hereditary disease. (Āpaḥ = waters, always in feminine and in plural)

Against Yakṣma - Chronic disease

- III.7.6** While preparing decoction, the distilled caustic liquor has caused this injury to you. I know the remedy for that and I hereby drive away your chronic and inveterate disease. (Kṣettriya = hereditary and hence chronic and inveterate or deep-rooted)

- III.7.7** In the fading of asterisms, in the fading out of the dawns also, from us, may you allow to fade out all that of evil nature, fade out (apavas) the kṣettriya.

Mitra and other Divinities

- III.8.1** May the Sun come enabling us to live long with (changing) seasons and pervading the earth with ruddy rays. Thereafter, may the venerable (Varuṇa) Lord, the omnipresent (Vāyu) Lord and the adorable (Agni) Lord grant us a land large enough to live amicably in. (Rāṣṭra = country; empire, land)
- III.8.2** May the creator (Dhatṛ) Lord, the bounteous (Ratiḥ) Lord, and the inspirer (Savitṛ) Lord hear this call of mine. May the resplendent (Indra) Lord and supreme architect (Tvastṛ) listen to my words favourable inclined. I pray to the earth divine, the mother of brave sons, that I may occupy the central-most position among my kinsfolk.
- III.8.3** With my homages, I invoke the blissful (soma) Lord, the inspirer (savitṛ) (impeller) and all the suns (the ādityāḥ) (i.e. all the twelve months) for attaining superiority. May this fire (agni), lighted by my kinsmen without uttering a word of opposition, go on burning bright for long.

III.8.4 O cows, may you stay just here. Please do not go away. May the quick-running cowherd, the nourisher Lord, urge you (to this place). May all the enlightened ones approach you, the desirable , for satisfaction of desires of this sacrificer. (Kāminīḥ = Cows; gopa = cowherd; puṣṭapatiḥ = nourisher Lord)

Mind or Manas

III.8.5 To unity we bend your minds, your actions (vrata), and your resolves. You, who, at present, are of discordant actions, we hereby bend to complete unity.

III.8.6 With my mind, I take hold of your minds. Follow my thought with your thinking. I take your hearts under my control. Tread the path on which I lead you.

Dyāvā-Prṛthivi Pair - All-Bounties.

III.9.1 Of the emaciating (karśapha) and of the penetrating (viśapha-hoofless or with distorted hoofs), (gout), heaven is the father and earth the mother. O bounties of Nature, as you have brought it, so may you remove it also.

III.9.2 Those free from phlegm have kept it (the gout) under control. So it is done by a well-thinking man (Manu). I hereby make the gout impotent, as a castrater emasculates bulls.

III.9.3 Then the wise ones bind a stick with a reddish coloured string (to the affected part). May that bandage make the strong and dehydrating snake-bite (Kābavam) impotent or non-effective.

- III.9.4** You, who are active in your strength , like gods fighting incessantly with evils, evil forces(the demons). Even as monkey scorns dogs, O bandage, bandhuraḥ, scorn the kābava. (Kābava = cloth-bandages round the wound or ailing limb of the patient.)
- III.9.5** Surely I shall bind you for (removing) the ill-effect. Thus I shall remove the ill-effect of the snake-bite. Then you will be able to move about like chariots drawn by vigorous horses with scoldings (of the charioteer).
- III.9.6** A hundred and one are hindrances spread all over the earth. With them they have confronted you,the drug-tablet,remover of all hindrances.

Ekāṣṭakā

- III.10.1** She was the first dawn (Ekāṣṭaka) to shine (in the firmament). In this world (Yama), she became a milch cow. May she, rich in milk, go on feeding us year after year.(Prathamā = the first dawn in the present creation)
- III.10.2** Whom the enlightened ones welcome with joy, the (Ekāṣṭakā) night as she approaches as a cow, who is the consort of the year ; may she be propitious to us.
- III.10.3** O (Ekāṣṭakā) night, whom we worship as the measure of the cycle of the year, as such may you unite our long-living progeny with riches and nourishment.

- III.10.4** This is verily she, who in the very beginning dispelled the darkness. She moves about having entered in these other (dawns). Great glories are within her. She is a newly wed bride about to bear a child.
- III.10.5** Wooden grinders have started making noise while preparing the oblation meant for the completion of the year. O Ekāṣṭaka, may we, having good progeny and good soldiers, become masters of riches.
- III.10.6** The shrine of Idā (idāyāspadam) flows with ghr̥ta and butter. O Jataveda (knower of all that is born, an epithet of Agni), please accept our oblations. Cattle and our other animals, of seven kinds and of numerous forms, abide with me fully contented.(Seven animals are = Cow, Horse, Goat, Sheep, Men, Donkey, and Camel).
- III.10.7** O (Ekāṣṭakā) night, may you set me in prosperity and nourishment. May we be in good books of the enlightened ones. A spoon, go thither full of oblations and come back filled up to brim. Consuming all the oblations at the sacrifice, may you bring food and vigour to us.
- III.10.8** O Ekāṣṭakā (eighth night of the moonless fort-night of Maghā month), here has come the year, your husband. As such, may you unite for our long-living progeny with riches and nourishment.
- III.10.9** I offer oblations to seasons, to lords of seasons, to couples of seasons, to winters, to summers, to years and to months. I offer oblations to the Lord of all existence.
- III.10.10** O Ekāṣṭakā, I adore you for the sake of seasons, for couple of seasons, for months, for the year, for the creator, for the sustainer and for the bounteous Lord of existence.

- III.10.11** We entertain the enlightened ones with words of praise and with preparations made of clarified butter. Free from greed, may we enter houses rich with cows.
- III.10.12** Ekāṣṭakā practising austerity, has given birth to her embryo, the majestic Sun. With him the enlightened ones have overpowered their enemies and the master of action has become the slayer of robbers.
- III.10.13** O Ekāṣṭakā, whose son is the Sun, and whose son is the Moon, you are the daughter of the Lord of all creatures. May you fulfil our desires and accept our offerings.

Indrāgnī (Paīr)-Ayu and against Yakṣma

- III.11.1** I release you from the unknown wasting disease as well as from tuberculosis by use of proper diet (haviṣā) for a long life. If the grip has siezed him, may you, O Lord resplendent and adorable (indrāgnī) set him free from it. (cf.Ṛv. X.161.1)
- III.11.2** Even if his days of life have come to an end, even if he is to depart from this world, and even if he has been carried very close to death, I hereby bring him back from the very lap of perdition, I have strengthened him to live through a hundred autumns. (cf.Ṛv. X.161.2)
- III.11.3** I have brought him back with the use of proper diet giving a thousand times power of sense organs, hundred times of strength and a long life of a hundred years, so that may the resplendent Lord lead him through the (hundred) autumns across all the troubles.(cf.Ṛv. X.161.3 with variation)

- III.11.4** Growing always strong, may live through a hundred autumns, through a hundred winters and through a hundred springs also. May the resplendent Lord, the adorable Lord, the inspirer Lord and the Lord supreme provide you with a hundred years. I have brought him back by a dietary for hundred years. (cf.Rv. X.16.4-with variation) (Indra,Agni, Savitr and Brhaspati have been invoked one Lord with numerous names)
- III.11.5** May you, in-breath and out-breath, go on entering in him as two bullocks in a cow-pen. May other deaths, of which there are hundreds yet to come they say, "keep away".
- III.11.6** O in-breath and out-breath, may both of you stay here. May you not depart from here. Again may you carry his body and members up to his ripe old age (jarase) again.
- III.11.7** I hereby entrust you to ripe old age (jarāyai). I urge you to reach old age. May the old age lead you benignly. May the other deaths go away, which they call the remaining hundred.
- III.11.8** May the ripe old age take hold of you as a steer is tied with a rope. From the death, which had caught you in its fine noose as soon as you were born, the Lord supreme has released you with the hands of your truth.(satyasya).

House-śātā-Vāstoṣpatih

- III.12.1** At this very place, I construct my permanent house. May this residence stand safe and secure overflowing with clarified butter. O house, may we dwell here with all our sons, with excellent sons and with sons never harmed (ever unharmed) (Virāḥ=sons; also brave persons.)
- III.12.2** O house, may you stand at this very place permanently, rich with horses (aśvāvatī), with cows,(gomatī) and with truthful as well as pleasing speech (sūnṛtāvatī). May you flourish full of vigour, full of clarified butter, full of milk for our great good fortune (prosperity).
- III.12.3** O house, supported on pillars you are, having a big roof. You are full of cleaned food grains. May calves, and steers come to you and in the evening may the cows come streaming (with good milk).
- III.12.4** May the impeller Lord, the omnipresent Lord, the resplendent Lord, the Lord supreme, knowing well bless us in the construction of this house. May the cloud-bearing winds sprinkle it with water and clarified butter. May the sovereign Lord of all round prosperity make our cultivation flourish.
- III.12.5** O mistress of measures and construction (mānasya patni), from the very beginning you have been built by the enlightend ones as a good shelter, comfortable and shining. Covered with grass(thatch), may you be benign to us and may bring to us riches along with brave sons.(Patni = O lovely dwelling).
- III.12.6** O flag-pole, mount upon the central pillar with righteousness. Formidable and glorious, keep our enemies away. O house, may those, who live in you, never be harmed. May we live through a hundred autumns with all our sons (and grand sons).

- III.12.7** May a grown up youth, a lad, and a baby son come to this house along with moving cattle. May the jars of pressed out juice along with the pitchers of curd be stored here.
- III.12.8** O woman, to this house of ours bring the full jar pouring out a stream of clarified butter (as if) imbued with immortality. Serve the drinkers with a draught of this ambrosia. May the supplies of all the desired things keep this house fully equipped in every respect.
- III.12.9** I bring here these waters, free from wasteful disease (consumption) and destroyers of the wasteful disease. I enter these houses with the never-dying fire (the ever-glowing one). (ayaksmā = free from disease; yaksmā-nāśanīh = destroyer of disease).

Rivers - Varuṇaḥ

- III.13.1** Term "nāḍī" - Since you roar while this charged cloud (ahi) is burst, clearly for that reason your name is nāḍī or nadyaḥ (one that roars). O sindhus, (flowing ones, the rivers) your other names also are similar (i.e. conveying their meaning).
- III.13.2** Term "āpaḥ" - As you, urged by the venerable Lord (varuna), surround all swiftly, as if dancing in a group, and the resplendent one enters you when you are going away, so you get your name āpaḥ (those that enter, or are entered into). (āpnot leads to the name āpaḥ. śībham = ksīpra nāma; swift)
- III.13.3** Term "vāri" - For happiness, the resplendent Lord restrains you, the divine ones, who use to flow (loiter) with your forces against his desire. Therefore, your name comes to be the vār (the restrained ones; the chosen ones).

III.13.4 Term "udaka" - The Lord alone superintend you (O udaka) who flow according to your will. Due to this, they the mighty ones, heave up having acquired greatness (They breathed upward fast). So they are called udaka (that goes upwards).

III.13.5 Term "ghṛtā" - The waters are excellent. The waters are verily the purified butter, and those waters sustain the fire and the herbal sap. May the potent essence of honey-sweet waters, never diminishing in effect, unite (conjoin) me with vital breath as well as with lustre.

III.13.6 I see them here and there, and I hear them. Their sound comes to me, as if it is their speech. O bright coloured waters, when I take you to my full satisfaction, I feel, as if I have tasted the nectar.

III.13.7 O waters, this is your heart. O supporters of eternal truth, this sacrifice is your dear child. O mighty bestowers, may you come here, this way, where now I place you.

Cow-stall - Goṣṭhaḥ-Aryaman

III.14.1 O cows, we provide you with a cow-stall pleasing to live in, with nourishing food, and with comforts, we confer names on you when you are one day old.

III.14.2 May the ordainer Lord make you procreate, may the nourisher Lord, may the Lord supreme, and may the resplendent one, winner of wealth, make you procreate. May you, O cows, nourish me with your richness of milk.

III.14.3 O cows of plentiful droppings, may you come to this cow-stall moving together, fearless, free from disease, bearing sweet and pleasing milk.

III.14.4 O cows, come only to this place. Let you grow up here like flies. May you procreate and multiply here. May there be complete understanding between you and me.

III.14.5 May this cow-stall be auspicious for you. Let you flourish like cultivated rice. May you procreate and multiply here. We provide you with happiness. (śāriśākā = an animal unidentified (Sāyaṇa);, since śāli means rice also it may be cultivated rice - Griffith)

III.14.6 O cows, may you be attached to me, your master. This is your cow-stall. Here I am your nourisher. May we attend on you multiplying in richness and nourishment and living long.

Indra

III.15.1 I urge the resplendent one (Indra), the trader. May he come to us and be our leader. Slaying the defaulter (who does not pay our dues), the highway man and the wild beast, may he become the master as well as bestower of riches for me. (Paripanthinam- highway man; the thief or robber)

Pathways - Panthānaḥ

III.15.2 May those many pathways, which extend in the midst of heaven and earth and along which the enlightened ones travel, delight me with milk and butter, may I make rich profits by sale and purchase.

Agniḥ

III.15.3 Desirous of wealth and overwhelming might, I offer you, O adorable Lord, my dedicated actions, further enlivened by devotion, and supported by knowledge. Praising you with sacred hymns, as much as I can, I propitiate you that you may render this praise resplendent with infinite treasure.(Cf. Rv. III.18.3)

Purchase and sale

III.15.4 O adorable Lord, may you pardon this offence of ours that we have taken to such a distant path. May delightful be the deal and the sale. May the counter-deal also make me fruitful. May both of you enjoy this offering in friendly accord. May the turn-over as well as the profit be delightful to me.

III.15.5 O enlightened ones, may this money, with which I strike my deals, desiring money out of money, go on increasing for me; may it never decrease. O adorable leader, may you appease with offerings those enlightened ones who want to kill the profit.

III.15.6 O enlightened ones, may in this money, with which I strike my deals, desiring money out of money, the resplendent Lord (indra) give me pleasure, and so may do the Lord of creatures (prajapati), the inspirer Lord (savitr), the blissful Lord (soma) and the adorable Lord (agni).

III.15.7 O fire divine, invoker of enlightened ones and benefactor of all men, we approach you with praise and homage. May you keep awake in our progeny (prajāsu), in ourselves, in our sense organs (goṣu and in our vital breaths (prāṇeṣu).

III.15.8 O knower of all (jātaveda) to you, staying at home, we bring offering as to a horse. Rejoicing in riches and nourishment as well as plenty of food, O adorable leader, may we, your neighbours, suffer no harm.